



we have never failed to have as many books in progress as the means of the Society would enable us to publish; and that when published, they are acceptable to the great body of evangelical Christians throughout the country. More than this we could not ask.

I regret that my Correspondent should have found it necessary to pervert my language. I hope it may be attributed to haste and oversight. That he has been misinformed as to several matters of fact, I can easily suppose; and, (what is by no means a rare case) in his commendable zeal for the welfare of some of his friends, he has been led to do injustice to others.

I will leave it to time, however, and to the gradual, but sure diffusion of better knowledge on the subject, to correct the erroneous impressions which may have been made. F. A. P.

The other papers that have inserted Mr. McChes's articles, will do the Society the justice to copy this brief reply. Philadelphia, April 28, 1838.

## Intelligence.

For the Boston Recorder.

### SANDWICH ISLANDS.

Letter from a Missionary, to a gentleman in Boston, dated Hilo, Hawaii, Sandwich Islands, Sept. 20, 1837.

If I could give you the full journal of a month in all its minutiae, you would then be able to look in upon us and realize something of our manner of life. Sometimes I stand up in the morning till the stars appear, giving out books to the multitudes who call, with no other relaxation than to take a hearty meal. Often I have, at least half a dozen calls for medicine at the same moment, and much of my time is taken up in visiting the sick, distributing medicines, etc. Then come on our daily schools, except in seasons of short vacations, besides funerals, marriages, and all the variety of pastoral duties. Doubts and inquiries, and anxious to direct the natives, the inquiring and anxious to direct, and an endless variety of instructions to give in relation to this life and to that which is to come. Religious meetings almost daily to attend; frequent tours to make through a field of 100 miles in length; the gospel to preach in every village; nearly 100 schools to look after and provide with books and teachers, and several thousands of scholars to examine quarterly. I have lately made the tour of our whole field, examined more than 4000 scholars, and every where preached to multitudes. I have before remarked that our field of labor is 100 miles long. It lies on the eastern and southern shores of Hawaii, and embraces two out of the six grand divisions of the Island. The population is 19,000. A large parish for one man. On the north we are three days walk from a mission station, and on the other hand, one week's travel. As we are on the windward side of the Island, our tours must be made almost exclusively on foot; and, account of the ruggedness of the road, the rapid rivers to cross, and the deep and dangerous ravines to pass, these tours are exceedingly fatiguing. When passing through the hills, I often descend from five to eight times a day, besides examining schools, solemnizing marriages, &c. These journeys wear down the body, but they do my soul good. I love to make them, though it is painful to separate from home and family, and submit to native lodgings, and native fare for several weeks. I love these tours, because they afford the only hope we have that the dark and idolatrous heathens at a distance, and the sailors around me, will ever be brought to the knowledge of the Son of God. I love these tours because I see the multitudes fainting like sheep without a shepherd. I love these tours because "the harvest is plentiful and the laborers few." I love these tours because Jesus smiles upon them. On some of these excursions, I have seen a deeper interest among the people of some of the more distant villages, than I have ever seen at the Sandwich Islands, on any other occasion. I have been pressed upon "to hear the word of God," so that I have preached three times before breakfast in the morning, and my path has been lined for miles with those who were anxious to converse about the way of life. Many have followed me from village to village day after day, carrying their own little bundles of food and fish, and often evidently suffering hunger, in order to hear more of the gospel. Not unfrequently have I seen the tears flow down their dark faces, as they gave me the parting hand and returned to their dark and cheerless abodes, there to wait for months before they should again see the feet of one that publishes peace in the name of Jesus. Under such circumstances, who has a heart to feel, would he forget to eat his bread? Who would not like Master eat," answer, "my meat is to do the will of Him that sent me?" I would not be understood that this apparent interest is all genuine conviction of sin, or true love to the gospel. One need not belong at the Sandwich Islands, to learn that much of this pressing around may arise from the curiosity, and from ignorance or hypocrisy, and much from animal sympathy. But after all this allowance is made, there is *fruit, precious fruit*; and it may be seen more and more distinctly at every successive tour. Such interest as I have described, is not found every where on these Islands. Some of the villages through which we pass, are like the heath in the desert. The people are given to wickedness, and it is almost impossible to collect them to hear preaching; and when collected, many appear as cold and indifferent as the ground on which they sit. But God can break their slumbers; and he does do it, and he will do it, when we believe. His word "will not return void." It is "like the fire and like the hammer." Yes, the Gospel is the hammer of the Almighty. It is "the power of God to salvation;" and I believe it is more certainly true in spiritual than in temporal things, that "he that sows forth and weepeth, bearing precious seed, shall doubtless return again rejoicing, bringing his sheaves with him." If there be any room to doubt on this subject, why did God introduce the word "doubtless" into the text just quoted.

Our associates, Brother and Sister Lyman, are engaged in a boarding school for boys. This school now numbers 80 promising lads, from 8 to 12 years old. These boys are fed, clothed, lodged, taught in science and in manual labor, and kept constantly under the eye of the teachers. This work, of course, engrosses the time of my fellow laborers, so that the itinerating, the care of our numerous schools, the distribution of books and medicines, and most of the pastoral and other duties of the station, fall to my department of labor. We have now another helper, Rev. W. White, of the late reinforcement; and this will greatly assist us in the school department, so soon as he obtains a knowledge of the language.

Our location is at Byron's Bay, (from Lord Byron, who once visited this port in the Bloude Frigate,) a beautiful and spacious harbor in the district of Hilo. More or less vessels visit this harbor annually, and while ships refresh here every spring and autumn. The country around is immensely beautiful, and I do not exaggerate when I say that the landscape is the most lovely I ever saw. Before us is the quiet Bay, with shores sweeping in a graceful curve for the distance of five or six miles, and studded with lofty coconut trees. Behind us, and in bold relief, stand the gigantic Monna Koo and Monna Loa, whose snow-crowned summits tower against the sky. The great Volcano of Kilauea, sends up its dark volumes of smoke, and paints its lurid fires upon the clouds that hang over its deep and awful caverns. These fires we often see at night; and an occasional earthquake sometimes reminds us how impotent man is in the hands of Him who "looketh on

the earth and it trembleth, who toucheth the hills and they smoke." Around us on every hand vegetation is most luxuriant and diversified, from the humble creeper to the noble and unobscured bread fruit, and the graceful coconut nut, whose plumes rise like clouds. The land rises from the shore on an inclined plane, to the foot of the mountains, where it is crowned with the "everlasting hills" just mentioned. From these mountains a multitude of streams come leaping and dancing, and urging their noisy way to the ocean. These streams form many beautiful and romantic cascades, and greatly enrich the landscape. But though the natural world around us is dressed in her loveliest robes, yet the moral world is still a dark chaos. God has poured out his bounties with a liberal hand, but "man is vile." It is a herculean task to wake up the dark and torpid intellect, to subdue the indolent, filthy and besotted habits, and to break up the deep fountains of depravity, to enlighten, to elevate, to refine, and to Christianize a heathen people. It needs a *patience that never faints*; a *faith that removes mountains*; a *love that is stronger than death*, and that *wisdom which is from God only*. But nothing is too hard for the Lord; and even we, poor, weak, foolish creatures, "can do all things through Christ strengthening us." Blessed, transporting, triumphant thought! and as *truths are transporting*. The work of civilization and of sanctification makes steady and sure progress around us. At this station we have a large school of children, another of teachers, (young men) and one for adults of both sexes, besides singing schools, female sewing schools, &c. &c.

Our congregation on the Sabbath is about 3000. When we came here, two years ago, the church consisted of about 30 members. Since then about 50 have been added to it, and there are many more for whom we kindle hope that they are born of God. Will not you and your dear companion, pray specially and fervently for us, that we may be "filled with the fullness of God." That we may be "steadfast, immovable, always abounding in the work of the Lord;" and that we may continually "see the salvation of our God?" This boon we beg of you.

Another request. Will you not write to me by the first opportunity. Our friends in America are not aware how precious to us, on these distant shores, is a letter breathing the love of Jesus, and filled with tidings from the land of our fathers. How much Christians in America could bless us at a little expense. *One more*. We are surrounded with wicked foreigners, wandering sailors, Americans, Englishmen, &c.; besides, as I have observed, several ships visit our port annually. Some men have been hopelessly born again during the few days they were in this port. Now will it not be your kind hearts good to leg a little for Jesus? Will it be too much to ask you to invite some of the friends of the Temperance and of the Tract cause to send me a good assortment of tracts and temperance publications for distribution among seamen and others? I want *several tracts*. Such as *go right to the heart*. Some of the bound volumes will be very useful. Little books, such as Baxter's Call, and a variety of temperance tracts. As many copies of the "Temperance Tales" as you can send. *They will do good*. I have given away every thing of the kind I have, as well as some books from my own private library. If you will leg for me and for the Lord, and the kind friends and sailors around me, you will thus lay me under another obligation of gratitude, which, together with all your former kindnesses (still remembered) I love to feel and to acknowledge, though perhaps I can never requite them.

### REVIVALS OF RELIGION.

PITTSFIELD AND STOCKBRIDGE, VT.—A letter to the Editor of the Vermont Chronicle, dated Pittsfield, April 6, says: "The Congregational church in this place was once prosperous, and abundantly able to support the preached gospel without foreign aid. But a few years since, it contained more than one hundred members, and some of these were wealthy and efficient men. But within a short time it has been reduced more than one half in number, by deaths and removals, but chiefly by removals to the West, and the loss from among its most able, active, and efficient members. For a number of years the people of God have here been sitting down in discouragement. And, in the time of their faithlessness, they have felt as though the cause of Christ would sink here. And our enemies began to boast that it should be to us according to our faith; and that the walls of our Zion should be broken down, and our name and existence blotted out. But as soon as Christians here began to look up to God for help, he opened the heavens and poured down a blessing. Seventeen united with this church on Thursday, March 29th,—making twenty-two that have been received to our communion within less than a year; seven of whom were from other churches. There are more, who, we hope, will prove themselves to be suitable persons to be connected with our Christian church, who may unite with us, besides some, who will probably unite by letter. Some have united with other denominations in town.

During the last protracted meeting, which was held by the Congregational Society, many attended from Stockbridge; some of whom were home rejoicing in Christ, and others with wounded hearts, who did not forget what they had seen, and heard, and felt. Now the Lord is reviving his work in one part of that town. May he carry it on to his own praise and glory." A. P.

IN SENeca CASTLE, N. Y.—A letter to the editors of the N. Y. Obs. dated April 16th, says: "The Lord has again visited Castleton with a precious revival of religion. It commenced on the 22d of Jan. with a special display of divine power in the hopeful conversion of four impatient youth. As the whole population was moved, and there was such a press into the prayer meetings, that the lower part of the church was filled three evenings in a week. For several weeks hopeful conversions occurred almost daily, mostly among the youth and the children of the Sabbath School. At our communion in March, 21 were admitted to our church—19 on examination. Others are expected to come forward at our next communion in May. An interesting characteristic of this revival is, that those who have hopefully submitted to Christ have come into the vineyard to work, and their prayers and efforts have been signally blessed for the conversion of others. We have still evidence that the special presence of the Holy Spirit is with us."

UTICA, N. Y.—The Baptist says, "that on the Lord's day, April 4, eighteen or nineteen of the 'Welch brethren' were baptized in the waters of the Mohawk, and united with the Broadway church. Twenty-six were baptized by Rev. Mr. Eldridge, of the Broad street church. Forty-one have been immersed by Br. Knapp, and united at the Bethel." About twenty who united with the Methodist church were immersed on the same day. The Bleeker street Presbyterian church have received seventy candidates for admission, the first Presbyterian as many more, and the Welsh Congregationalist a hundred."

REVIVAL IN NEW ORLEANS.—A gentleman in this city has politely favored us with the following extract of a letter from the Rev. Joel Parker, dated March 27th. "We commenced a protracted meeting two weeks ago this evening, (27th March). The Rev. Mr. Hamilton of Mobile, and the Rev. Daniel Baker of Tuscaloosa, assisted. The church has been deeply moved. From 15 to 20 have been hopefully

converted. The work proceeds almost without opposition, and such a softness and kindness of feeling is manifested on the part of the world, that I cannot help hoping that what has been done, is only a handful of wheat brought in from a broad sowing harvest field, which the Lord designs we shall reap. Last night I preached on the words of Nehemiah vi. 3, 'Why should the work cease?' It was the first preaching after the cessation of the special means. I felt anxious for the result. God was with us. The meeting was solemn, and this morning the 6 o'clock prayer meeting was well attended, and it seemed to me that the Lord was with us. I have never heard more tender importunity for sinners. We have often been told that nothing could be done for New Orleans; but God's thoughts are not as men's thoughts, nor his ways as theirs. My mind had sunk into great discouragement, from the want of union among Christians; but God has turned my weeping into joy and singing. Bless the Lord, O my soul! You may think this a small matter, 15 or 30 souls converted. You do not see the past history, the value of Christians being brought together here, and of the fact palpably demonstrated, that a revival can take place in New Orleans."—N. Y. Observer.

## BOSTON RECORDER.

Friday, May 4, 1838.

### LIBERIA.

POPULATION.—In the nine villages established by colonization societies on the sea coast of this territory (300 miles in length, and from 10 to 40 miles in breadth) there is now a population of about 5,000. Of these, 3,500 are emigrants from the United States, and the remainder, natives of Africa, mostly youth, conforming to habits of civilization, and becoming subject to American laws.

COMMERCE.—The exports of camwood, ivory, palm oil and hides, amount to from \$80,000 to \$125,000 annually, and the imports from Europe and America are equal or greater. A considerable coasting trade is maintained also by the colonists, in their own vessels of from 10 to 30 tons burden, along 700 miles of the coast. There are several good harbors, possessing great advantages for commerce, which are already frequented by the frequent presence of traders from other countries, and promise to become the centres of extensive and important business.

MORALS.—Sabbath breaking, drunkenness, profanity and quarrelling are vices almost unknown in Liberia. In two of the colonies, the sale and use of ardent spirits are forbidden by law. In the others, the ban of public opinion, effectually prohibits dram drinking among persons who regard character at all.

RELIGION.—There are 18 churches, viz. 8 Baptists, 6 Methodists, 3 Presbyterians and 1 Episcopalians. There are 40 clergymen; and besides the regular services in the churches, religious meetings are held weekly in many of the native villages. 700 of the colonists are professed Christians, in good standing with their respective churches. The general tone of society is religious. The Sabbath is no where more strictly observed. Sabbath Schools and Bible Classes are generally established.

SCHOOLS.—There are ten week day schools, supported generally by education and missionary societies in this country. A laudable thirst for knowledge pervades the community, and strong desires are expressed for an academic institution. Literary societies are formed in some places, much on the plan of our village lyceums. There are two public libraries; that at Monrovia numbering 1,200 or 1,500 volumes.

GOVERNMENT.—This is essentially republican. All the officers except the Governor, are appointed by the people. The annual elections are conducted with great propriety and decorum. The militia is well organized and efficient; thoroughly disciplined, neat and orderly in their appearance, prompt and precise in their evolutions.

Facts like these gathered from the "African Repository," are worthy of distinct record, and grateful remembrance. They evince the favor of God toward the project, of raising the colored man to an equality with the white man, in all the blessings of freedom; and of making him the instrument, on the native soil of his ancestors, of a glorious revolution in the character and prospects of the whole African race.

OTHER FACTS.—Colonization principles are gaining ground, says the "Colonization Herald," in Pennsylvania and New York. Mr. Pinney is laboring in Pennsylvania. Thirteen auxiliary societies in Washington county alone, furnish an annual subscription of \$1,100. Mr. P. writes from Uniontown, that "several formerly active members of the Abolition Society came out to our aid, and among them the President and Secretary." When abolitionists and colonizationists shall consent to labor together in love, and thus provoke one another to good works, instead of expending their strength in mutual recriminations, the cause of emancipation will advance firmly and rapidly. Every symptom of kindly feeling (and it is to be lamented that there are so few of them) ought to be hailed with gladness, by every friend of Africa.

TARDY JUSTICE.—A gentleman lately deceased at New Orleans, has liberated 600 negroes by his will, provided they are willing to go to Africa, and has made ample provision for their transportation.

A NEW PROJECT.—Judge Wilkeson of St. Augustine, Florida, "a gentleman of great wealth, intelligence and energy," proposes to raise money by contribution, which shall be applied to the purchase of vessels, suited to trade, and to transporting passengers to the coast of Africa; which shall be sold to colored men capable of managing them, and who will reside in Africa, and who will pay for the vessels within a given number of years, by carrying emigrants to the American colonies on the coast. He doubts not that the thing could be done. "And the advantages of the plan are believed to be; that the character of the negro will appear in a new and favorable light; that trade and commerce with that quarter of the world could be conducted at much less risk than now to human life; that the colored people in this country who possess enterprise and property, would engage in that trade and turn their attention to Africa; that existing prejudices against emigration to that country would die away; and new settlements would be formed there, by companies of enterprising free negroes, covering an extent of more than a thousand miles, embracing some of the most healthy and productive parts of the African coast. The evidence of the feasibility of this project, lies in the fact, that as skillful mechanics as our country affords, are found among the slaves; that they are in fact the blacksmiths, carpenters, masons, weavers and shoemakers of the southern country; that they are as capable of acquiring trades as the white man; and that only the difficulties and discouragements incident to the condition of the colored people in the northern and eastern States, prevent them from carrying on mechanic business with success. "Good colored seamen are now numerous." Judge W. is of opinion that the money can be raised to purchase a ship, and make a fair experiment; and proposes to be one of ten, if necessary, to furnish the amount required.

To finish is skill, and knowledge and enterprise

sufficient, among the colored race to carry through this "project," if the attempt shall be seriously made, there can be no doubt. And whether this particular plan succeed or not, beyond a question, a very few years only will pass, before the waves of mighty oceans will be ploughed by ships under the management of African shipmasters, and the negro character will develop the same capacities for trade and commerce; the same spirit of enterprise, and heroic daring which too long have been supposed to be the exclusive characteristics of the white man. AFRICA WILL SOON BE REGENERATED!"

### NEW PUBLICATIONS.

EMANCIPATION IN THE WEST INDIES. A six Month's Tour in Antigua, Barbados and Jamaica, in the year 1837. By James A. Thome, & J. H. Knapp. New York, published by the American Anti-Slavery Society, 1838. pp. 489.

Though we neither are nor will be pledged to the cause of abolition in opposition to colonization; though we neither do nor will succumb to the lordly dictation of self-styled leaders of the "Abolition Sect;" and though we do not and will not merge our reverence for the Sabbath and the sanctuary, and the laws and government of our country, in exclusive devotion to a single object of philanthropic enterprise; yet we do pledge ourselves most heartily to that course of measures which stands approved to conscience, for the removal of the curse of slavery from our country and the world. A deeper lodg rests not on our national character. A more appalling moral evil exists not within the broad circumference of our favorite soil. And to no point, are the eyes, and hands and hearts of the friends of God with more propriety turned steadily, than to that of the emancipation of the injured slave, and the measures approved of God for accomplishing it. It is a subject, on which we hesitate not to say, all good men ought to feel and act. But how they shall act; how they shall fulfil the duties which heaven assigns them in their own appropriate spheres of action, is a question to be decided by every individual for himself, without regard to the "knotted scourge" held over his head by the contemner of God's institutions, and the pseudo-friend of the wretched slave.

The cause of abolition suffers more than tongue can tell or pen describe, in New England, from the spirit of denunciation and abuse which marks the language of its acknowledged leaders, in their periodical publications. Slavery is the "abomination" of the mass of New England population. They need no conversion on this point. But they want more light on the subject, that they may feel more deeply, and that they may act more wisely; railing and denunciation they do not need; they have had enough of it; ministers of the gospel have been abused enough; and other good men who have chosen to "look back they leap," have been reviled enough; and the ranks of abolitionism will not be filled by the continuance of such measures. All that will ever be gained by them, has been gained already. Other measures must be adopted. And we rejoice in the slightest tokens of any change for the better.

The volume mentioned at the head of this article is one of those treasures. We have read it, and have read it with great pleasure too. With the exception of a few rare and uncalled for taunts on those who yet "see men only as trees walking," it is worthy of unqualified commendation. It is clear, full, and systematic in its statements of facts, and pours a flood of light on the practicability, and happy results of immediate emancipation, that is irresistible. It is written in a Christian spirit, and displays a modesty and courtesy too rarely displayed on this delicate and momentous subject.

If the merits of this volume shall be understood, it will soon find its way into every Christian family in New England; nor will it long be a stranger in the yet more deeply interested families of the south. It is abolitionism; but it is abolitionism in a Christian garb, clear and fair, so that no good man need fear to shake hands with it. It makes out all its great points by the aid of abundant and unexceptionable testimony. It appeals to reason, fact, and conscience, and leaves the passions of the reader to be agitated and directed by the force of simple truth. We are anxious that this book be read; not only by those who will of course read it as abolitionists, but by the many thousands, who have been compelled by conscience and the fear of God to keep themselves without the ranks of abolitionism. Cordially would we contribute according to our pecuniary means and beyond our means, to give it the widest possible circulation, because it breathes peace on earth and good will to men; not to the slave only, but to all men.

After all, be it remembered, we are not, and will not be committed to the support of any anti-slavery society that merges the spirit of the Gospel in measures of carnal policy; that we cherish no special respect for men who take advantage of their popularity as advocates of abolitionism, to trample on the institutions of religion and disseminate the seeds of infidelity; that we will have no fellowship with the works of darkness, though performed by those who say, "we are doubtless the men, and wisdom will do us;" that we shall pursue a course justified by our own convictions of duty; a course that we believe will soonest lead to the accomplishment of the great and universal emancipation; and that we shall bear as patiently as possible, all the revivings and false accusations of those who would call lightning from heaven upon us, because we labor not with them.

We took up the pen without thinking any more than was necessary to express our gratification in the perusal of a volume politely forwarded and gratefully received from the society that published it. We have been drawn, without premeditation, into the utterance of some views long entertained, as to men and measures with which we have had no formal connection, and no sympathy, except as to the end aimed at. It is not to injure the feelings of any man or body of men, that we have used this liberty; but simply to indicate to those who claim to be the exclusive friends of abolition, the means by which they might greatly augment at once, not only their numerical but their moral force. As to the language of Billingsgate, with which all such remarks are commonly met, from whomsoever they come, we heed it not. We are prepared for charges of hypocrisy, and falsehood and pro-slaveryism from such quarters, and shall suffer them to pass by us as idle wind.

### DR. MARSHMAN.

This distinguished Missionary died at Serampore, Dec. 5th, 1837, aged sixty-nine years. He was connected with the Baptist Mission, established at Serampore. Dr. Marshman when a child exhibited an extraordinary thirst for knowledge. His father was a weaver, in humble life, and could afford him but few advantages, yet these were improved with great zeal and success. Between the age of ten and eighteen he had devoured the contents of more than five hundred volumes, and was accustomed to travel a dozen miles to borrow a book. At the age of fifteen, he was sent as an apprentice to a bookseller, in London. Such

was his devotion to books, however, that his duties were poorly performed, and he was dismissed. He returned to the country, and though laboring for his daily bread, made himself familiar with some of the most celebrated writers in Divinity.

At the age of twenty-five he was employed as the principal of a school in Bristol, and removed from that sphere of usefulness, to the Baptist Academy, under Dr. Ryland, for the purpose of preparing himself for the ministry. By that distinguished servant of Christ his mind was turned towards missions to the heathen; and at the request of Dr. Carey, then in India, he embarked as a missionary, and reached Serampore, in Oct. 1799. In consequence of the jealousy of the British Government, such difficulties were laid in his way in reading in their dominions, that he joined Dr. Carey, at Serampore, to which the missionaries were generously invited by the Danish Authorities.

Messrs. Carey, Marshman and Ward, were now associated in the great work of laying the foundation of the Missionary cause in India. These three Christian heroes stood in the forefront of a long and arduous conflict with the British Authorities in India, who resisted the introduction of Missionaries there. The struggle was terminated in 1813, by a charter, granting free access of the heralds of the gospel into India. And these men, who in their long conflict, never despaired of success and never deserted their post, deserve, as they have received, the commendation of the whole Christian world.

In 1806, Dr. Marshman published a Grammar of the Chinese language, and also a translation of the entire Scriptures. He also sustained regular religious service at the Loll Bazar Chapel, in Calcutta. For the erection of that chapel, he made great exertions, and encountered much scorn and contempt among opponents of evangelical religion in Calcutta.

In 1826 he revisited England, and travelled extensively in different parts, every where arousing his warm and earnest appeals, the minds of the people to the wants and miseries of the heathen. He also visited Denmark, and was graciously received by the king, who had warmly sustained the Mission when it was assailed by the British Government, and gave it an asylum in his own territories at Serampore. He returned to India in 1829. In June 1834, he was deprived of that venerated and valued friend, Rev. Dr. Carey, with whom he had been associated in the Missionary work for thirty-five years. The death of a beloved daughter in Oct. of 1837, made a sensible impression upon his already shattered constitution, and he at length ceased from his earthly labors, Dec. 5, 1837.

Though exposed to all the perils of a tropical climate, Dr. Marshman, enjoyed almost uninterrupted health. For thirty-seven years he did not take medicine to the value of ten rupees.

He was peculiarly remarkable for ceaseless industry. He usually rose at four, and despatched half the business of the day before breakfast. When extraordinary exertions appeared necessary, he seemed to have a perfect command over sleep, and has been known for days together, to take less than half his usual quantity of rest. His memory was great, beyond that of most men. He recalled facts, with all their minute associations, with the utmost facility. This faculty he employed to the last day of his existence. During the last month of his life, when unable to turn on his couch without assistance, he dictated to his daughter, Mrs. Voigt, his recollections of the early establishment of the Mission at Serampore, with a clearness and minuteness perfectly astonishing. The vast stores of knowledge which he had laid up in early life, and to which he was making constant addition, rendered his personal intercourse in society a great enjoyment. His manners and deportment, particularly towards his inferiors, were remarkable for amenity and humility. To his family he was devoted almost to a fault, so that his enemies found in this subject a fertile field for crimination—with what generosity of feeling let every parent judge. During a union of more than forty-six years, he was the most devoted of husbands, and as the father of a family of twelve children, of whom only six lived to an age to appreciate his worth, and only five survived to deplore his loss, he was the most affectionate of parents."

Dr. Marshman was distinguished through his entire missionary life, for ardent zeal in promoting the salvation of the heathen. "The precious cause," was the uniform epithet he bestowed upon it. The last question he asked of those around him was, "can you think of anything I can yet do for it?"

Thus closed the career of the last of those three eminent servants of God, who laid the foundation of Protestant Missions in India. Carey and Ward, years since, entered into the heavenly rest. Their beloved colleague has now joined them. May the dawn of gospel glory their labors introduced, be speedily succeeded by the risen day.

### TEMPERANCE ITEMS.

The Hon. Theodore Frelinghuysen, of New Jersey, has accepted an appointment as one of the Executive Committee of the American Temperance Union.

Tennessee has taken a high standing among the States, determined to purify themselves from the evils of intemperance. She is not afraid to legislate on the subject, and her Judges and other public officers, are boldly sustaining the statute recently passed against intoxicating drink.

One, at least, of our city papers, has branded the members of the Legislature with the epithet of *temperance fanatics*, who voted for the recent law in regard to licenses. We think they will be able to survive the discharge of such missiles. We commend the following eloquent remarks of one of said fanatics, to the attention of those who think such epithets are well applied, when given to the friends of the temperance reform. They were made by Mr. Barrell, of Nantucket.

If this law, as gentlemen say, would remain unexecuted on the statute book, it would be a good reason for not passing it. But there may be two sides to this picture.—Were I to point its fate, I would say that if the question were put to the people of the Commonwealth—not to the living only, but to the dead—would it be but one general voice among them, and that would call on us in tones not to be mistaken, to pass this bill. If I exhibit emotion on this subject, God knows I have just cause. In my own family has the destroyer been. Both my father and my brother were brought low by his power. By the blessing of the Almighty, the former was reclaimed, and forsook the evil way—but that brother! He went from among us and his bones rest in a foreign land—where, I know not—cut down in his prime by intemperance! And can any one, after learning this, invoke me to vote against this bill?

Of one hundred male adults who died in the city of New Haven, the last year, thirty-three died of drunkenness. We are not surprised, therefore, that at a recent attempt to ascertain public sentiment in regard to dram-selling, seven eighths of the citizens over sixteen, should declare against it.

Dr. Nutt, of Union College, has been laboring in Troy, New York, in the temperance cause, with great success. His last discourse was in Dr. Snodgrass' church, to an immense audience. Every part of that large church was full to overflowing, with seats erected along the aisles. The consequences of intemperance were depicted in such a way as to pro-

duce a death-like silence and solemnity through the house.

The proceedings of a recent temperance meeting in Pittsburgh, Pennsylvania, disclose the fact, that there are in the city and county, 356 licensed drinking houses, besides an almost equal number of unlicensed grog shops. The inhabitants of that city are determined on sustaining an agent as soon as he can be found.

The temperance reform goes on well in Illinois. In Alton, 900 signatures have been obtained to a memorial to the council, praying them to issue no licenses. The great whiskey manufactory at Alton, which had turned out 3,650 barrels annually, has closed operations. The owner of the volume has put out its fires from principle.

The temperance cause flourishes greatly in many places abroad.

In six counties, in North Wales, there are 100,000 members. A distinguished gentleman has given £200 to carry on the temperance cause.

The condensed summary of the Permanent Temperance Documents, published by Mr. Baird, in Paris, in the French language, has been circulated in nearly every European kingdom. The French journals, by recent notices, have done much to bring the subject of temperance before the public mind.

The first edition of the Temperance History in the German language, which was published by the New England branch of the American Tract Society, consisting of 4,000 copies, has all been put in circulation in Prussia, and a second edition of 2,000 copies about being prepared.

Mr. Baird, in a recent letter, remarks that he has presented the Temperance History in the French language, to every Prince on the continent, including the Queens of Spain and Portugal, and the Salas.

### OLD COLONY S. S. SOCIETY.

[From our Correspondent.]

Mr. Editor,—Some ten or fifteen years since, the Sabbath Schools within the limits of the Old Colony Association before its division, were organized into a Society, called The Old Colony S. S. Union. In its early history, this union was very efficient, and accomplished much good in exciting and sustaining general interest among the schools. The annual reports were valuable documents, such as would do credit to a Sabbath School Society at the present day. This Union, which for some years past, has embraced only the schools within the present limits of the Old Colony Association, at length they began to lose its efficiency. This continued to diminish from year to year, till, six or eight years ago, the society virtually became extinct. There have since been annual meetings, and no reports have been made to the State Society, except by a few individual schools. In this unorganized condition, the schools, although some of them are among the largest and most prosperous in the Commonwealth, have been exerting comparatively little influence on the general cause. With this state of things, some of the friends in the section have long been dissatisfied, and this feeling has at length led to action on the subject.

Pursuant to previous notice, a meeting of the members of the Old Colony Association and delegates from the Sabbath Schools, was held in New Bedford, on Wednesday the 13th inst. at 3 o'clock P. M. Although the day was unfavorable, a respectable number of clergymen and delegates from the schools were present. The meeting was organized, choosing Rev. Mr. Holmes of New Bedford, Moderator, and Mr. Allen, of Fairhaven, Scribe. After divine presence and guidance were implored, there was a free interchange of thought and feeling relative to the present state of Sabbath Schools in that section, and the best plan of giving system and efficacy to their future operations. The plan finally adopted, was the re-organization of the Old Colony Sabbath School Society, auxiliary to the Mass. Sabbath School Society.

The officers of this new organization, instead of President, Vice President, &c. as formerly, are a consist of an Executive Committee of five, to be chosen annually, who are to conduct all the concerns of the Society. The following gentlemen were appointed for the committee, for the coming year, viz. Rev. Thomas Robbins, Mattapoisett village, Rochester, Dea. Charles Dyer, Fairhaven; Mr. Josiah Haines, Dea. John F. Emerson, and Mr. Josiah New Bedford. In the hands of such men, the cause of Sabbath Schools must flourish. As the annual meetings are to be held at New Bedford, where as will be an easy matter for a large number of the friends of the cause to assemble, it is expected an interest will be awakened at those meetings, that will extend to every school within the limits of the society. God will be the disappointment to many, should such a prove a vigorous, growing, useful auxiliary.

In the evening, the teachers and scholars and other friends of Sabbath Schools, to a considerable number, assembled in Mr. Holmes' church, and were addressed by the Secretary of the Mass. S. S. Society, and by Messrs. Dean and Haines, of New Bedford.

### NEWCOMB'S QUESTIONS.

The season has now arrived, when most of our Sabbath Schools are accustomed to re-read the Questions of the Newcomb's Questions. The teachers are re-visited; new classes formed; the character of the Questions Books, prepared by the Mass. Sabbath School Society, may render important aid to our schools in this important matter. Says the Superintendent of the Sabbath School at Faxon: "We have now used Newcomb's Questions on the Romans and his First Question Book, for many years, and we think well of them. We have used any Questions books before, which or could understand the great truths of revelation. We think the Romans, with the aid of these questions, exceedingly interesting and profitable study; and already hope that some, by the study of the Questions in this way in the Sabbath School, have been won to salvation, through faith that it is in Jesus Christ."

divine truth men are increasingly precious dust popes." The head of the school in New York's First Question Bank is fifty under fourteen years of age, appears to be Jewish, and is a mile department. All over the world used Newcomb's Questions throughout the country, and any notes in circulation. And yet every body knew the old Bank was defunct. This it seems is untried in history, and therefore legislation has been thought of, against what it was supposed to be. Nothing comes of it, but the people are unbounded credit to Mr. Biddee, and he has been in the country. Every body is so Mr. Biddee; and he has therefore in addition

We think it would add much to the interest of the Conferences of Churches, if *Dissertations* on important subjects, were delivered by persons previously appointed to prepare them.

Western Railroad,	\$2,100,
Old Colony Railroad,	100,
Eastern Railroad,	90,
Lowell and Nashua Railroad,	90,

The subject of the currency, banks and the banking system occasioned very extended debate, consumed a large part of the session. No new charters were granted. The charters of the fol-

city; and of a donation of \$40,00, contributed by its members of his congregation, to constitute him as the life member of the Am. Education Society. A. R. South Berwick, April 26, 1886.

REV. ERIC CARPENTER gratefully acknowledges the liberality of his people in recently constituting him an honorary member of the American Education Society, a donation of Forty Dollars; and would, "without ceasing and pray that "all things" may be theirs. South Berwick, 25th April, 1886.

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